been obſerved heretofore; and thoſe likewiſe, who think that theſe new Obſervations of the Muſcles are uncertain; concluding this Subject with an Enumeration of the particulars, yet remaining to be ſearch'd into, in the *Hiſtory* of the *Muſcles*.

To all theſe things he adds Two Narratives; One of a diſſected Head of a *Sharke* which he calls *Canis Carcharia*; where he delivers many curious Obſervations of the Skin, Eye, optick Nerves, Ocular Muſcles, exceeding ſmalneſs of the Brain, as alſo of the Mouth, and ſtrange Teeth of this Fiſh; examining withal, whether the *Gloſſopetræ* be the *Teeth* of this Creature, or *Stones* produced by the Earth: in which controverſie he takes their part, who maintain that thoſe and divers other ſubſtances, found in the Earth, are parts of the Bodies of Animals, and endeavours to prove, that ſuch ſorts of Earth may be the ſediments of water, and ſuch Bodies, the parts of Animals carried down together with thoſe ſediments, and in progreſs of time reduced to a ſtony hardneſs. *

* *This Subject Mr.* Hook *hath alſo diſcourſed of at large in ſeveral of his publick Lectures, founded by Sir* John Cutler; *which Lectures he read about Two years ſince in* Greſham Colledge, *in the preſence of many Learned and Curious perſons; which alſo had been long ſince made publick, had not other indiſpenſable affairs hindred him from taking care of the Preſs: where he hath not only ſhewn the Origin of theſe* Gloſſopetræ, *but of all other curiouſly figur'd Stones and Minerals, together with that of Mountains, Lakes, Iſlands,* &c. *though from a ſomewhat dif fering* Hypotheſis, *of which the curious may ſhortly receive a further Account.*

The *other* Narrative is of a Female *Dog-Fiſh*, diſſected alſo by himſelf, where do occur no leſs remarkable obſervations, than in the former, both of the parts in the Head, and of thoſe in the Body; as touching the ſmall weight of the Brain of this Fiſh, compared to the weight of its Body; ſeveral *little Fiſhes* found in the Stomach, untouched by any Teeth; the *Ureters*, the *Ovarium*, and *Oviductus*, where he digreſſes, to ſhew, *Mulierum teſtes eſſe Ovario analogos*, and refers, for further proof of this to his intended Treatiſe, which is to give an account *de partium Genitalium Analogia*.

An Advertiſement.

The *Publiſher* hereof gives notice, that a Brief *Index* for the *Tranſactions* of this laſt year, beginning at *Numb.* 23. in *March* 1667. ſhall be Printed a part, for the uſe of ſuch as deſire to have all thoſe *Numbers* together.

ERRATA.

WHat the Printer for want of room, did omit hitherto in the giving notice of an Error *committed by him in* Numb. 29. *the Reader is now deſired to obſerve here,* viz. *That in the ſaid* Numb. *for want of Marks proper to expreſs* Multiplication, *there was uſed* pag. 571. l. 5. 7. *the mark of* plus *or* addition; *which yet 'tis thought could hardly occaſion any miſtake in the Intelligent Readers, who might eaſily ſee the meaning of the Author by the* lines 8. 9. 10. *of the next precedent page* 570.

In the *SAVOY*,

Printed by *T. N.* for *John Martyn*, Printer to the *Royal Society*, and are to be ſold at the *Bell* a little without *Temple-Bar*, 1667.

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BRITISH MUSEUM
NATURAL HISTORY.

b

Physical Reflections

UPON A

LETTER

WRITTEN

By *J. Denis* Professor of PHILOSOPHY and the MATHEMATICKS,

TO

Monsieur *de Montmor* Counsellor to the *French* King, and Master of Requests.

Concerning a New way of Curing sundry Diseases

BY

TRANSFUSION of BLOOD.

BY *GEO. ACTON a Spagyricis Regiis in Ordinario.*

LONDON,

Printed, by *T. R.* for *J. Martyn*, at the *Bell* without *Temple-Barr*, 1668.

TO THE

KING.

SIR,

HAd not the *ſubject of this following diſcourſe, been the diſcovery of the moſt acute and curious Genius of this age, the* Virtuoſi *of the Royal Societies of* London *and* Paris, *and the quality I bear, of your Majeſties ſervant, given me ſome title to your Majeſties Protection, I durſt not have preſum'd to front ſuch a bagatelle as this, with an Adreſs to the mightieſt Monarch*

in Europe; *But a Cherry or Roſe preventing the ordinary ſeaſons of the maturity of the reſt; by their rare ſingularity are rendred acceptable to Princes, not for their own real value (which is none) but novelty, which challenges their acceptance. And Sir, the Experiments of Healing by* Transfuſion of Blood, *are both New and Curious, and I hope theſe Reflections may caſt ſome Radiatiations of light upon the obſcure and devious paces of Nature, ſuch as may perhaps diſcover ſome of her more hidden receſſes, eſpecially in her regiment of Humane Bodies. I have (as far as was poſſible) avoided hard and obſcure words, but having taken upon me to inquire into the reaſons, and examine the admirable ſucceſs of theſe late Experiments, by the Teſt of Hermetick Phyloſophy, it was not poſſible for me to avoid ſuch Terms as this Art neceſſarily requires to render it intelligible; though (if I miſtake not) this method gratifies the underſtanding with far more evident and apparent reaſon than that of the Peripateticks, commonly receiv'd in the Schools; I need not labour to perſwade Your Majeſtie into a good opinion of the noble Science of Chymiſtry, which ſolely poſſeſſes all the keyes of the three Kingdomes of Nature, the natural propenſity of Your Royal Genius, ſtrongly*

inclines

inclines You to the love of all Learning, but more particularly of this, the most worthy perhaps of all humane Sciences, such as that antiently amongst the Egyptians, Chaldeans, Arabians, *&c. Many of their Kings have gloried more in the knowledge of this Art, than in the lustre of their Diadems, such were* Hermes, Tresmegistus, Morienus, Calib, Alphonso *King of* Portugal, *&c. and although the ignorance and Thrasonick boasting of Pseudochymists, have almost brought it into contempt in this Age, yet it is a most undoubted truth, That* Paracelsus, Van Helmont, *and many others, have been able to conquer all Diseases Gallenical Physitians now call incurable, and that with great facility; in effect, true Philosophers have not only had Universal Medicines for Humane, but Metallick bodies also, insomuch that the* Chrysopæan *Art is said so to have flourished in* Egypt, *about the year* 294. *that the mighty Emperor* Diocletian *could never conquer that people by force, till he had by Stratagem in time of peace possest himself of the Books, together with the Artificers, and by that means subjected them to his Empire. But Mr.* Denis's *Letter gives me onely opportunity at present to expose some few Physical observations, tending to health and prolongation of life, both which,*

with

with excess of all humane felicity, may the King of Kings by the guidance of his inviolable providence, inseparably annex to your Majesties Crown and Sacred Person.

Your Majesties most Loyal

and most Obedient Subject

and Servant.

GEO. ACTON.

Physical Reflections

UPON A

LETTER, &c.

THat which I find most remarkable in Mr. *Denis*'s Letter, is first, the Transfusion of the Blood of a Mangie Dog into a Sound one, to try whether the Mange would be communicated with the blood; the Mangie Dog is found cur'd; and the other who had received his blood, not become Mangie.

The next is the Experiment upon a Youth, who had for the space of above two Months, been tormented with a contumacious and violent Fever, which (saies the Narrative) oblig'd his Physitians to bleed him twenty times, in order to assuage the excessive heat. Before this Disease he was not observed to be of a lumpish dull Spirit, his Memory was happy enough, and he seem'd cheerful and nimble enough of body: but since the violence of this Fever, his Wit seem'd wholly sunk, his Memory perfectly lost, and his body so heavy and drowsie, that he was not fit for any thing: to trouble you no longer with every particular of the relation; They opened his vein, and took about three ounces of blood, so black and thick, it could hardly form it self into a threed to fall into the Porrenger: At the same time they brought a Lamb, whose *Carotis* Artery was prepar'd, out of which, they emitted into the Young mans vein about three times as much of its *Arterial* blood, as he had emitted

emitted into the dish, and so stop't the Orifice of the vein as usually in other Phlebotomies; being ask'd how he found himself, he said during the operation, he felt a very great heat all along his Arme, but in brief, he presently became more cheerful and lively, eat his meat very well, and shew'd a cleer and smiling Countenance; the next day slept better, and from that time got the victory over his drowsiness, he had no longer slowness of Spirit, nor heaviness of Body, grew fat visibly, and is (saies Mr. *Denis*) a subject of amazement to all that know him.

Though Mr. *Denis* hath sufficiently answered the weak objections against the Practice of this new Art, yet, how the sound infus'd blood of one Animal, mingling with the infected Mass of another (and especially, of a different Species,) induceth renovation and health into the diseas'd, without receiving infection from so desperate acommixtion, seems worthy of a further inquiry than has been yet made.

As to the Experiment of the exchange of blood, between the Mangie Dog and the Sound one, by which the first receives his cure, the other remains uninfected, Mr. *Denis* inquires whether the blood of the Mangie Dog were putrefied, and corrupted in his veins or not: As if putrefaction of the blood, were necessarily the efficient cause of the Disease; but by the common experience of Anatomy, the blood is found not to putrefy within the vein many daies after death; much less than it is to be suspected ordinarily of putrefaction in the living vein, where, by continual circulation, and the irrigation of the vital Balsome of its volatile salt, congelation, the beginning of putrefaction is most powerfully refitted. Besides, the *Adepti* know how to rectify the blood in all Fevers, the *Gallenists* call putrid, (*citò tutò & jucundè*) with the precipitate Diaphoretick of *Paracelsus*; But surely, if putrefaction be the repulsion of the Crasis of the thing putrefied, necessarily inducing a new form, the blood must either be granted not putrefied in the Vessels, or a regression from privation to habit, which is absurd.

In the same Experiment, Mr. *Denis* supposing the blood of the Mangie Dog to be wholly corrupted in his veins, imagines it probable

probable that the cooler blood of the ſound Dog, alaying the extreame heate of the other, may work the cure; aſcribing the Diſeaſe to the Tranſpiration of corrupted blood, and that, to an extraordinary heat. But the blood being ſuppoſed to be vitious, to prevent its diffiation by cooling, were ſooner to introduce death, than a remedy; beſides, Tranſpiration is not the effect of heat effective, but excitative only; for the blood is properly volatiz'd by the Vital ſpirit and its own Ferment, whoſe operation is more powerful than that of Fire; for Glaſs held for the laſt act of Fire, is really further reducible by the help of Ferment into water. So then the action of extream heat(ſuch as is ſuppoſed here) would rather have deſiccated and and fixt the blood than have mov'd it to Tranſpiration; Be it then properly the act of the Vital ſpirit and Ferment, and not of heat, and conſequently no need of cooling in our caſe.

Now as to the Diſeaſe it ſelf, I take it to be the excretion of an Acid ſalt from the blood, cloſing with *Hippocrates Acidum, Acre, Amarum, Pontieum*, &c. for Morbifick cauſes. This hoſtil Acidity (as we ſee in Tartar of Wine, which is no other than a congelation of the Acetous part of the Wine into Salt,) beginning ſome degree of fixation of the volatile Salt of the blood, contrary to the ſcope and intention of Nature, which is, to have it totally volatil and tranſpirable without any fœces, is by the prepotency of the Vital ſpirit and Ferment, driven out together with the half fix'd Salt into the skin, where for want of volatility, it ſticks and turns to the Mange. Hence I ſuppoſe that if the ſound Dog had been coupled up with the other for ſome time, he had been more likely to have received his contagion, than by the Transfuſion of blood.

The Experience upon the youth labouring of a violent fever and cur'd by immiſſion of the Arterial blood of a Lamb into his veine, is more obſervable, as being more applicable to practice; now As to the fever; I take it for a Maxime, *Quidquid in ſanis edit actiones ſanas, idipſum in morbis edit actiones vitiatas.* But in health the vital Spirit naturally warmes a man, the ſame Spirit therefore *æſtuates* in a fever, vehemently ſtriving to ex-

pell the occasional matter of the Disease, and this I take to be the τὸ ἔνοσμον, or *Spiritus impetum faciens* of *Hyppocrates Van Helmont* proves this by the example of a thorne run into the finger, which though both actually and potentially cold, nevertheless quickly raises a burning, paine, and phlegmot in the part, inasmuch as the sensitive Spirit being hurt by the thorne, provokes the Archeus to expulsion, in which endeavour, the Spirit is first accended and then the part: Hence expert Physitians direct their cure of fevers and other acute Diseases, to the pacation of the Archeus, without purging or letting of blood; how contrary was the procedure of those Physitians who blooded this youth twenty times to asswage the heat of his fever; but to how little purpose these large profusions of blood are, may appear by the miserable death of *Pr. Ferdinand* Governer of *Flanders*, who in the year 41 fell sick of a fever, his Physitians (according to the method of these) with reiterated Phlebotomies so exhausted the stock of his blood, that being dead, and his Heart, Lungs, Liver, Veines, and Arteries dissected in the presence of *Van Helmont*, there was scarce found a spoonfull of blood left in his body, and yet the day before his death, he had susteined as violent a fitt of his feaver as at first; I leave it then to the Judgement of the indifferent Reader that hath not Subjugated his reason to the Authority and vulgar practice of others to the contrary, to judge whether Bleeding be a proper Remedy for a fever, when the Exantlation of allmost the whole Masse of blood, had not so much as made any Diminution of the Paroxisme. But to strengthen this my opinion a little further, which seemes to be singular, easily to gain credit, take this familiar Instance: Let a vessel of new Wine before its clarification, be supposed to be agitated by a vehement Fermentation, which motion in the Wine (as in our case of the fever) is stir'd up by the natural force and activity of its Spirit, striving to attain the vertue of its perfection, which cannot be but by the shaking off, and Separation of the Tartarous and other wild Heterogenious and Immissible parts from the truly Vinous and Homogenial; the scope of Nature is the very same in the fit of a fever, *viz.* Separation, now let any man

man to ſtop this Fermentation draw off a part of the Wine, and he ſhall ſoon perceive that although he hath leſſened the quantity of the Wine, he has by this meanes made no alteration in the quality, the Fermentative principles in the remaining part, keeping ſtill their natural Energie in proportion to the whole: but if an untimely Fermentation happen, tending to the deſtruction of the Wine, let him but caſt in a due proportion of milk, and he ſhall quickly finde that furious orgaſme of the Wine to ceaſe; ſo that this turbulent motion in the Wine either ceaſes naturally, the Heterogenious parts being ſeparated by due Fermentation, or elſe by *Sedation*, as in the experiment by milk, the like method ſeemes moſt rational in the cure of a fever, either by Medicines ſeparative, of which I prefer Diaphoreticks, or ſedative without phlebotomie, by which there alwayes happens ſome irreparable loſſe; for though not only the blood, but influous Spirit too, be reſtorable by our daily food, yet the loſſe of the inſitous or innate Spirit is never recoverable by art or Nature; if it were it would not be impoſſible by art to render men immortal. If then either the inſuccesfulneſs of the practice, or reaſon may prevaile; I adviſe the *Galleniſts* to make uſe of powerful Diaphoreticks in rectifying the blood, or ſuch ſedative Medicines as can quiet the enormontick Spirit, rather than this needleſſe cuſtome of Bleeding. Eſpecially ſince the *Angina*, *Peripneumonia*, and *Pleuriſie* can more ſpeedily and ſecurely be cured without it. The Experimentor here ſeemes to be well ſatisfied with his conceipt of ſtagnation of the blood in the veſſels, thinking his opinion ſufficiently confirm'd by the iſſuing forth of a blood blacker and thicker than ordinary upon the opening of the patients vein. But the *Æthiopians* in their youthful and moſt vigourous eſtate of health, are ſaid to have their blood very black, with little or no Serum. And upon inſpection of the blood of neer 200 ſeveral perſons drawn in one day (it being a cuſtome amongſt the Bores in *Flanders* to be blooded upon a certain day) there were found all ſorts of colours and conſiſtencies the moſt diſſimilar imaginable to be found in blood, and the ſeveral men from whom ſuch variety was drawn, all of them in a perfect

ſtate of health. *Van Helmont* (well acquainted with the excellent Medicinal uſe of the blood) goes further, and making choice of the moſt different ſortes, Firſt, tryes them by their analyſes, then by their virtues, adminiſtring them prepar'd ſeverally according to Art, and finds them (notwithſtanding their diverſity of colours) of equal force in medicine; ſo that this ſort of divination by colour ſeemes full of uncertainty. As Dyers out of the ſame vate, and ſame tinging liquor, at the ſame time give ſeveral colours, according as the ſeveral peices are variously prædiſpos'd; ſo perhaps the univocal liquor of the Stomack in its progreſſion to the liver, meeting by the way with ſeveral Ferments, receives ſeveral tinctures, without any Depravation at all of its Subſtance. For proof of this the foregoing experiments may ſuffice.

Now as to the proceſs; the *Arterial* blood of the Lamb, is immitted into the *vein*, of the man the Patient finds a great heat all a long his Arm but not any further. The reaſon perhaps why he finds a heat in his Arm and no further, may be the impetuoſity of motion in the narrow chanel of the Arm by the irruition of a quantity of freſh blood, which entring by the ſubclavia into the large aſcendant trunck of the *Cava*, though quickening the motion there, yet having more room and being more immerg'd, the exceſſive heat ceaſes, for no more new blood enters this great channel than paſſ'd the leſſer; beſides, motion of impulſe is ſo much the quicker, by how much it is neerer to the *impellent*. Nor ſhall I doubt to aſſigne the cure both of his ſide and fever, principally to the nimbler circulation of the blood of the Patient, actuated as well by the extrinſick motion of the Arterial blood of the Lamb, as by its tenuity, for it may probably be ſuppos'd much thinner than the *Venal* blood of the Patient, ſince naturally the *Arterial* blood is thinner and moves faſter than the *Venal*. Nature ſeemes to teach us not only the uſe, but even neceſſity of a nimble *circulation* of the blood by ſtirring up quicker and ſtronger pulſations in the Heart and Artery during the criſis; here I muſt forſake *Gallen* and not allow the principal uſe of the pulſes to be, *Ad cordis refrigerium et fuliginum expleſionem*; for the Heart and Arterie of

a frog (without need of refrigeration or fuliginous explosion, becauſe actually cold) being diſſected alive, pulſe as in other Animals whoſe blood is actually hott; and if you will ſay that potential ſuffices; It ſeemes abſur'd to ſuppoſe a thing bare ly *in Potentia, Actu jam agere*; it is more likely then on the contrary, to be *Ad caloris augmentum*, and that for the moſt part; but alwayes for the production of the vital Spirit, and participation of it, to the languiſhing maſs; and this by traction of Aire by the *Arterial* veine and *venal Artery* into the left ventricle of the heart; for *Gallen* eſteemes Air as it were the food of the vital Spirit, and the learned *Chymiſts* (not every diſtilling Mountebanck) know how by the help of Air, to volatize the moſt fixt Alkalious ſalts, that the force of the moſt vehement Calcination can produce: ſo then Nature ſeemes rather to intend Volatization than Refrigeration, by the pulſes; for as *Bartholinus* obſerves in acute fevers, and moſt violent Ebullitions of the blood, the pulſe is often weak and low, which otherwiſe ought then to be ſtrongeſt. This being granted, let us ſee in our caſe, what probability of quickening, the motion and volatization of our Patients diſeaſ'd blood by this immiſſion of the blood of a Lamb; and what other benefit may occur by this commixion tending to a cure.

I have already ſhew'd how the motion of the Patients blood, might be advanced by the Impulſion and Attenuation of the other; there is yet a more natural way, which is, by the induction of a new Ferment. This, *Hippocrates* calls Divine, and is the undoubted parent of natural motion, *Cum tendentia* (ſays the excellent Dr. *Willis* in his book *de Fermentatione*) *ad perfectionem, vel propter mutationem in aliud.* Now the motion requir'd in our caſe, tending to the Melioration of the blood, and conſequent cure of the fever, is, that it be throughly volatiz'd, and diſpos'd to an eaſy tranſpiration; Hence *Paracelſus* and *Van Helmont* (next to their great univerſal medicines conquering all diſeaſes) commend the volatil ſalt of Roſemary, Sage, Rue, &c. for the cure of fevers, and the volatil ſalt of Tartar, for the cure of allmoſt all diſeaſes; wee ſee how ſoon a little Spirit of Wine cheers and quickens the vital Spirit,

by

by mingling it ſelf preſently with it by reaſon of their Analogie; but the Spirit of Wine is nothing but the ſolution of its volatile Salt; for it may by the ſpirit of Urine or Salt of Tartar, be corporified into a manifeſt and palpable ſaline concretion, and indeed it is in this inſtance by contact of the Vital Ferment preſenty turn'd into a volatile ſaline nature, ſuch as is the Vital ſpirit it ſelf. Now that the Vital ſpirit is of a ſaline nature, ſeems evident by the teſtimony of Senſe, for if a part happen to be torpid or benum'd, by any accidental prohibition for a while of the influx of the Animal ſpirit, which acquires no formal tranſmutation in the *medulla oblongata*, nor other difference from the Vital, *ſane gradu perfectivo*, upon the return I ſay of this ſpirit to the ſuccour of the part labouring, we find a kind of ſtinging and pricking, an infallible Index of its ſaltneſs; as is its total diffiation in healthful bodies, of its volatility: I mean here the Influous ſpirit, which is continually reſtor'd, not to the Inſitous, whoſe decay is naturally attended with irrepairable weakneſs and its total extinction or efflation, with preſent death. Let us now ſee if we can find ſuch active principles in the blood of the Lamb thus emitted without diminution of its vital energie, as may ſuffice for the actuating of the languiſhing Ferment of the blood of the Patient.

It cannot be deny'd, but that the blood of Beaſts as well as men, is full of Vital ſpirit, and volatile Salt. *Fernelius* (*de ſpiritu viventium*) defines the ſpirit of all living creatures to be *Corpus ætherium*, and *Ariſtotle* holds it to be of a Cæleſtial Divine nature; anſwering to the Element of the Starrs. There cannot probably then be ſo great a diſſimilarity between the Vital ſpirit of the Lamb, and that of the Man, but that the firſt, (elaborated in its way to the Patients heart, by the Action of the Innate ſpirit implanted in every part, and afterwards by the force of the Vital Ferment in the left Ventricle, which *Helmont* calls (*Maxime vitale & luminoſum*) may eaſily be tranſmuted, and aſſimilated into the latter; and the Archeus of the Patient thus fortified might well overcome his diſeaſe, Nature being her ſelf (if freed from impediment) *Morborum Curatrix*.

Now

Now as to the volatile Salt, it may be esteemed the Balsome of life, and preserver of the whole body from corruption, upon whose Oeconomy depends the just Circulation, and (as I said) the Diffiation of the blood; and upon these, the preservation of the life of the Individual: This Salt resolves the Congelations of extravasated blood, opens Obstructions in the Veins, resists and conquers Acidity; *Omnem Aciditatem quam attingit, perimit,* saies *Helmont;* but Acidity (according to him) out of the stomack is inimicous to the whole body, *Exorbitans Pestilensve impressio est in cruore si acescat, ast si à venis spreta ejiciatur, Apostema parit ubicunq; id locorum contigerit.* Besides these more than sufficiently powerful Operations of the Vital spirit and Volatile Salt, there are yet in the blood innumerable secret medicinal Virtues. The blood of a sound man prepared according to *Paracelsus*, is allowed by the consent of the most learned and experienc'd Chymists, to cure Radically the Epilepsic Palsie, Apoplexie, exulcerated lungs, and Pleurisie; and (if *Faber* deserve credit) may worthily be esteemed amongst the greatest *Arcana.* The blood of an Asse is said to cure a Quotidian Fever, and of an Asses Colt the Yellow Jaundies. The blood of a male Goate rightly prepar'd (for as 'tis found in Apothecaries shops it failes) certainly cures the Pleurisie and Peripneumonia. The blood of an Oxe is said to cure the Dysenterie. The blood of a Cat cures the Falling-sickness and Herpes. Of the blood of a male Deer is made a Balsom against the Gout. The blood of a Fox is an excellent remedy against the Stone in the Reins or Bladder. If then Blood extravasated be endued with so many admirable and powerful virtues, what may we expect from it communicated (as in this our Experiment) without any loss at all of its mumial virtues? surely such an addition of Vital treasure to the depauperated store, must needs enrich it with new strength, quicken all the Vital faculties, and might with very good reason overcome our Patients Fever.

There is yet a consideration which perhaps may not seem vain to such as are acquainted with Hermetick Philosophy, and 'tis this, a Lamb is esteemed to be the meekest and most peaceable Animal Nature has brought forth; why then might not his blood

blood figillated with conformable Idea's, by the imagination of the Archeus, introduce such a pacation into the tumultuous blood of the Patient as was sufficient for his cure? For thus certain *Arcana* prepared by secret Art (unknown to all vulgar Chymists) by inducing onely rest and in the Enormontick spirit, are esteem'd by *Paracelsus* and *Van Helmont* (and some of them known to my self) for almost Universal Medicines.

Since then the practice of this new method of Healing by *Transfusion of Blood*, seems to be warranted both by reason and experience, I advise the curious Experimentor, to make trial upon Animals of the longest life, such as are Staggs, Eagles, Crows, &c. for the prolongation of life; And in the cure of Diseases, to make choice of such Animals as by their specifick proprieties are found to have curative virtues peculiar to several Diseases.

And thus I have given a guess at the reason of this new and (till of late) unheard of way of curing, by *Transfusion of Blood*, which if I have err'd, let it serve for my excuse, that no man has gone before me to shew the way.

FINIS.